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a statement recently made by him the changes which he hopes to see introduced into the Armenian church are at least as far-reaching as those suggested by the Greek Metropolitan. It is proposed that the Armenian liturgy be put into modern language, that church property be administered by local trustees, that women and men

sit together in the nave and in the choir, that marriage be allowed the bishops, and that widowed priests may remarry. The first of these reforms is one of urgent importance, as the present liturgy dates from the fourth century and few if any today can understand the ancient language in which their liturgy was written.

RELIGIOUS EDUCATION

Foundations for Confident Biblical Instruction

In a paper read at the Annual Conference of Biblical Instructors, Benjamin T. Marshall, president of Connecticut College, makes the following pertinent remarks:

Too many teachers in Bible schools, secondary schools, and colleges have simply not wakened up to the tremendous resources that have been opened up to them through psychology, ethics, history, archeology, and simple, everyday human experiences; on the contrary, they are teaching the Bible in about the same way that it was taught two generations ago. All teachers of the Bible must be made aware of how splendid have been the contributions to the study of the Word of God in the last fifty years. How rich are the resources revealed through excavations in the East and Near East, doubtless greatly to be enhanced now that the Holy Land again, and we hope permanently, is in Christian hands. They need to be shown with what confidence they can take some of the old stories of Abraham and the Patriarchs, of Moses and Israel, and read in them something more than a personal story, by tracing national movements and wonderful growths in the conceptions of God and man in their mutual relations.

It is time also frankly to urge the adoption of those conservatively assured results of the so-called "higher critics," who earned for themselves, perhaps justly because they claimed too much at first, the ridicule of conservative scholars of fifty years ago, but whose results, now crystallized for us, shed a lustre upon the pages of ancient Scripture and aid us to discriminate between legend and myth and narrative, between earlier and later documents,

until almost the whole life and thought of a people over a range of over a thousand years are set before us.

Further, that remarkable penetration into the operation of the human mind and spirit which modern psychology has conducted has values as interpreter of the characters of Holy Writ, especially of the great preachers of old, and most of all of Jesus himself, of his age, of his critics, and of his disciples, which no teacher of the Bible has any right to ignore; rather which every teacher of Bible ought positively to master.

The Boy's Rebellion against the Monotony of Life

Edgar James Swift, author of *Learning by Doing*, quotes the experience of a teacher of boys whose reminiscences may be of profit to other teachers.

I sought adventures as a reaction against the monotony of boyhood. Many of my adventures were mischievous acts in rebellion against too strict school discipline. Now that I have become a teacher I am interested to find that many men take special pride in the trouble which they caused in school. I myself never felt the slightest remorse for my conduct at that time. Why does this feeling exist? Is it not because as adults we see through the pretense that such acts are bad and realize that they should have been directed and utilized rather than suppressed? I had no teacher who was in the slightest degree thoughtful of the needs of boys and their wish to do things. The only person who took any interest in boy nature as it was and appreciated our desire for adventure was a Y.M.C.A. secretary with whom I spent two years. We boys would have died for him. But

all my teachers seemed to have the idea that a boy was a sort of wild creature, and the sooner he were tamed the better.

The first and most important relation of a teacher to his pupils is that of mutual respect. A pupil very quickly learns whether a teacher really has an interest in him, or whether he is simply standing as a bulwark of the law. Boys have an irresistible desire for activity. They want to be doing something. If this desire is suppressed, they are likely to break loose. Lack of sympathy for the things they want to do draws them within themselves for satisfaction. At least it was so with me, and I think that I observe the same tendency in school children today.

Religious Education after School Hours

From a recent exchange we take the following item. The school board of Geneva, Illinois, has given consent to dismissing the school children one hour a week next year for religious training. Their action is the result of a petition made in person by all the priests and ministers of the town. All religious leaders, including the Roman Catholic priests and the Lutheran ministers, feel that a distinct step in advance has been made for the future religious educational policy of the church and the nation which will make parochial schools unnecessary and help reclaim the public schools as true instruments in building up American democracy. Geneva is considered to be of proper size to make this new experiment and to observe the working out of the plan.

The Church and Intelligent Citizenship

Love of native land is in part a matter of mere natural intuition. This intuitional love of country is not especially meritorious, because the element of one's own volition and effort does not enter into it. So writes Bishop William M. Bell, in the *Homiletic Review*. The sort of love of country that

counts comes from a careful study of origins, free institutions, and, in fact, of all the evolutionary processes that have characterized one's homeland. This means citizen education and demands no small amount of effort and mental alertness. Unfortunately the study and attitude here indicated are not universal American characteristics.

Our national "whence" should be a matter of universal information. Our "where" should be determined by the most dispassionate and thorough appraisals. Our "whither" should be anticipated by courage, social-mindedness, and prophetic vision. This "whither" involves a threefold national problem:

1. The efficient, well-conceived, well-timed completion of the tasks and programs of a trained and genuine democracy.

2. The correction of the evils of excessive individualism in religion, the vitalization of church organizations and memberships, the realignment of Protestant Christianity into fewer and more efficiently organized forms, the intelligent and trained assumption by the church of the social responsibility and program of Christianity.

3. A constant, steady, sane movement for economic justice, social progress, and efficiency; for the elimination of exploitations of the public and for legislation adapted to secure the more equitable distribution of wealth and incomes to individuals and families, so as to make poverty and arrested development avoidable and abnormal individual wealth impossible.

The Adolescent Doubter

The preadolescent is generally a literalist; he accepts truth on the authority of one whom he respects and trusts. "It is in the Bible" is enough for him. One day, however, the boy's friends awake to the fact that he has changed; he questions or doubts what formerly he accepted unhesitatingly.

There are two varieties of adolescent doubters which are of special interest to the Sunday School teacher. There is the boy who talks about his doubts and seems to take pleasure in parading them. There is the other lad who says little about doubts but harbors them in the recesses of his soul. Perhaps the latter is the more stubborn lad to deal with, for he may be doing more real thinking than the one who informs you that he does not believe.

The following method of handling such cases is submitted by Rev. A. H. McKinney, Ph.D., in the *Westminster Teacher*.

1. Give the boy every opportunity to express his doubt. Such expressions as, "You must believe," "You are very wicked to talk that way," should never be thrown at an adolescent doubter.

2. Sympathy. He who is to help a doubter must enter into a genuine sympathy with him in his doubts. This is one reason why persons

who never doubted, or who settled their doubts long ago, are ill adapted to this delicate task.

3. Facts. The adolescent doubter is in possession of facts, more or less—often much less than he fancies. If he had more real knowledge it would be better for him. He doubts, not because he knows so much, but because he knows so little. Hence he should be supplied with facts, and still with more facts.

4. Expressional activity. Instead of endeavoring to argue a boy out of his doubts, put him to do those things which he knows he ought to do. He believes certain truths, he has a standard of morals; encourage him to live up to what he believes. This very activity will lead him into experiences in which it will be easier for him to believe.

5. Example. Truth incarnated is the sort of truth that appeals most to an adolescent doubter. "We did not pay much attention to your sermons, but we did watch how you lived," said a man full grown to the pastor of his boyhood days. All boys read actions more keenly than words.

CHURCH EFFICIENCY

How to Wake Up a Church

Writing in the *Homiletic Review*, Henry A. Stimson, D.D., offers the following suggestions, which he has gleaned from a treatise on how to speed up business:

1. Have confidence in existing things, in the material and the means available.

2. Discover the obsolete—which means not holding on to methods and persisting in the use of equipment simply because they once had value or were used by predecessors.

3. Have a clear vision of the purpose to be accomplished. Men need to know what they are about, whether in churches or in shops.

4. Be careful to be in the most favorable mental and physical condition when you work at your problem. Put it aside when you are tired, driven, worried, or perplexed. Power lies in concentration.

5. Remember that every new ruling or decree must be adapted primarily to those who are to use it, to the many rather than the few. Thinking is fatiguing and delays action. Hence the necessity of the obvious and the small

value of the obscure when many are concerned. The novel scheme is attractive only when it is simple.

6. Recognize the need of effective co-operation. Secure at the outset the few who will approve and advocate the new thing; that will win the many, who will then accept it on its face value and find pleasure and profit in adopting it. The day of playing a lone hand has gone by. Shrewdness in business methods is only the organizing of human nature.

7. Think your plans through in advance. Use alone will develop certain defects about them. They will inevitably need modification. But one's nerve will be badly shaken if he finds, when his idea is trotted out and hitched up, that it will not work in harness.

8. Guard against failure to keep the labor wisely employed and the capital invested from lying idle. This is the point at which most young enthusiasts break down. To get everybody at work is a brave task and raises cheers; but to keep everybody at work is akin to creation, and commendation only attends the finished task.